

# Fundamentals of the New Awakening

A Short Essay

Sh. 'Alī al-Khudayr

فك الله أسرہ



# Fundamentals of the New Awakening

## A SHORT ESSAY

Shaykh 'Alī al-Khudāyr

فك الله أسره وثبته

Translated From His Essay

أصول الصحوة الجديدة



AhlulTawheed Publications - 1438 A.H.

بسم الله الحمد لله والصلاة والسلام  
على رسول الله وعلى آله وأصحابه  
أجمعين

All praise is due to Allāh. May  
the peace and blessings of Allāh  
be upon His Messenger, his  
household, his companions, and  
his followers.

As for what follows: Indeed the mother (main) Saḥwah in these latter times has started to live in a difficult period. It is a must for us to realize that these events that have taken the mother Saḥwah by storm and that threaten to split it are not individual acts, and they are not from the realm of slips or a stumbling of the horseman (rare mistakes from one not accustomed or known to err). Rather, indeed it is a viewpoint that carries in its course-fundamentals and focal points that come to us from time to time. So after the Saḥwah existed firmly and strongly, there has now split from it two view points, and there is no movement or power except by Allāh تعالى:

The 'Asrāniyyūn (modernists): this is the first group that split and they are secularist with Islāmic garb. I have previously written an essay that explains their fundamentals and levels.

The defeatist movement: this movement that has split off from the mother Saḥwah is still in its infancy. From time to time it comes up with fundamentals that are 'appropriate to the age and current situation', thereafter it is clothed with the garment of Ahl us-Sunnah wa al-Jamā'ah and the garb of pardoned and allowed Ijtihād. The age of this movement is no older than approximately two years.

We shall begin with the second group that has split off from the mother Saḥwah and it is what is called: the new Saḥwah, or: the second Saḥwah, or: the Saḥwah of the Wāqi' (current affairs), or: the correction of the Saḥwah, or: the moderate Saḥwah, or: the movement for a renewed Islāmic address, or what they have recently named themselves: the moderate middle course movement. All of these names are synonymous with this movement. They have various proposals and methods that are new. From them:

The first fundamental in the subject of Īmān and Kufr. In the area of Īmān they lean towards Irjā' and in the area of Takfīr they lean towards Tajahhum (disapproval of it & following the way of the Jahmiyyah with regards to it).

It is for this reason that they do not declare the one who insults (be it Allāh تعالى, His Messenger [صلى الله عليه وسلم], or His Dīn) as a Kāfir until he believes, nor the one who rules by the man-made laws until he believes, nor the one who allied with the Kuffār until he believes, nor the one who makes an alliance with the Kuffār until he believes. All of these terms go back to one fundamental and that is Irjā'. And from their fundamentals in the area of Takfīr:

- a. Unrestricted and general warning from Takfīr without elucidation and detail.
- b. A complete generalization of the difference between the speaker and what

was spoken, and the doer and what was done- always and in every issue, whether it was in the area of major Shirk or in the open and apparent matters from the one whom the proof was established against-even though the causes (of Takfīr) were gathered and the preventative factors were been removed. For this reason, there are no personalities that they perform Takfīr of save the ones mentioned in the Qur'ān and the Sunnah (i.e. mentioned explicitly in the divine texts and not individuals of out times who have fallen into Kufr).

c. Abandonment of knowledge and understanding the area of Takfīr while warning (others) from learning it and gaining understanding of it-and not teaching it or writing about it. This, as well as warning from the books of the Imāms of the Najdī Da'wah and considering the study of the fundamentals of Tawhīd and repeating the book Kitāb at-Tawhīd by Shaykh Muḥammad Ibn 'Abd al-Wahhāb رحمه الله to be without need- while also abandoning the study of the nullifiers of Islām and considering that to be a Fitnah and prodger to Takfīr.

d. A lack of attention to the issues of al-Walā' wa al-Barā', and hatred and enmity and a lack of concern with disbelief in the Ṭāghūt - and they repeat saying that we are not performing worship by doing that and that Allāh تعالى will not ask about that and there is no benefit in that knowledge.

e. Unrestricted statements concerning the excuse due to ignorance and expansiveness in it even in the ignorance of those who reject and rebel and are shorthanded (in their affair even though knowledge was widely available to them). The affair has reached a point with some of them to where they give excuse to the ignorant ones of the Jews and Christians.

f. The call to mutual pardoning and world peace and constantly repeat that.

g. Warning from Takfīr of the Ṭawāghīt who replaced (the Shar'iah with man-made laws) and throwing out those who perform Takfīr of them and declaring enmity towards them based on this fundamental.

h. Making certain particular personalities from the politically active ones the scale and litmus - so whoever performs Takfīr on them - even if they carried out that which is cause for evident Kufr and the preventing factors are raised - then he is a Ḥarūrī Takfīrī and person of Fitnah and not from Ahl us-Sunnah.

And in the area of Jihād, it - the new Saḥwah - is a group that cancels armed Jihād and is Mukhdhilah (abandons those performing it) and Murjifah (those who hold back). They place stages of inability in front of the armed Jihād that in reality conclude with a cancellation of Jihād. They replace it with the Jihād of the word or the web - "the internet" - or the Jihād of Ṭarbiyyah

(cultivation) or the Jihād of side issues by which they have corrupted the people and the youth of the Saḥwah. Some of them are of the view that there is no offensive Jihād.

They attack the Mujāhidīn and accuse them of hastiness and extremism and not possessing an understanding of the Wāqi' (current affairs) and that they are Takfīriyyūn, Khawārij and reactionaries only. They accuse them of having brought tribulations to the Ummah and not taking Shūra with the 'Ulamā' - and (claimed) that they do not look after the harms and benefits and that they have made waste to the gains made by the Da'wah and dragged the Ummah into a conflict without preparation and being on equal terms-as well as other things of slander and tremendous oppression that they have oppressed their brothers with.

And from their misconceptions in this area is that the Ummah is not adequately prepared for Jihād and that it is not permissible to drag the Ummah into a battle that it is not ready for.

And they make preparation (Takāfu') as a condition of Jihād and one that is preceded by cultivation (Ṭarbiyah). They accuse the Mujāhidīn of having wasted the gains of the Saḥwah, such as the closing down of the relief groups in the West and the Islāmic centers therein.

As well as accusing the Mujāhidīn of a paltry amount of knowledge based classes and authoring (of written works), and the domination of the West over the Internet, and so on and so fourth. They expel the Jihādiyyūn from their circles, homes, and groups and perhaps even declare them to be sinners and they negate from them any reward and recompense and acceptance from Allāh تعالى and they hold that their dead are not Shuhadā'.

In the area of Fiqh they have opened up the door to concession and invented what is called - falsely and in slander - the Fiqh of making matters easy. It is choosing what agrees with the times and that which contains ease upon the people in what they claim to be from the matters in which the people of knowledge have differed over. This is despite the knowledge that the basis for the likes of this is that whatever is differed over by the people of knowledge then what is correct (in it) is to be declared based on what the textual evidences (the Qur'ān and the Sunnah and consensus) indicates and proves.

These people have reversed this whereby they declare matters to be the most correct on the basis of its ease upon the people. By this false fundamental, they have issued legal verdicts in matters such as Hajj, buying, clothing, issues, what is related to matters pertaining to women, the Hijāb, the beard, prayer in congregation performed in the house, traveling without a Mahram, and

extreme leniency in listening to singing and music with the evidence that there is a difference between hearing and actual listening. Traveling for the sake of enjoyment of women with a contract that appears to be permissible where in reality it is a sly way out for the sake of enjoyment only - therefore its reality is that is a marriage of Mut'ah without the intention of remaining with her or having children, and so on and so fourth. So they have become people of desires and concessions in the area of Fiqh.

In the area of the stance with regard to the people of innovation and desires theirs is the practice of weighing and Muwāzanāt (counter balancing) between the good and bad.

In the area of the stance with regard to the secularists and politicians theirs is the practice of dialogue, lowering the bridges, and abandonment of waging Jihād (effort) against them. Commanding and prohibiting them (Iḥtisāb), and their practice is abandoning the fundamentals of the Salaf with regard to them.

Focus from the political angle upon particular issues that no one disagrees on in order to earn the pleasure of everyone, while (at the same time) neglecting the issues of importance such as: Tawḥīd, the basis of al-Walā' wa al-Barā', the issues of disbelief in the Ṭāghūt and issues related to the Jihād and the Mujāhidīn and forbidding (the wrong) and hoping for reward in that.

Employing the style of the parliaments or alliance with the secularist or politicians, or the people of cultivation or intellectual pursuits and perceiving and taking that as a path for establishing the Islāmic state.

Glorifying the aspect of Maṣlaḥā (Islāmic analysis of the weighing between the harms and benefits before the initiation of a particular action) and Shar'iah politics - in their minds - even if it went against the legislation. Indeed, most of their ways of giving evidence in support of their positions is by way of the Maṣlaḥā.

It is for this reason that they criticized the destruction of the Buddha statues done by the Islāmic Emirate of Afghānistan - with the evidence that the Maṣlaḥā necessitates delaying that and not hastening to destroy them.

Then after that, they go on to invent supposed harms - even with the knowledge that the greatest and mightiest of benefits is the establishment of Tawḥīd and destruction of Shirk. They oppose the actions of the Mujāhidīn in the name of benefit and they compromise in matters of 'Aqīdah and fundamentals in the name of Maṣlaḥā.

They utilize the political machinations in the name of benefit and Shar'iah

politics. They have particular words that go against the announced words in the name of Maṣlaḥa and Shar'iah politics. They have abandoned giving clarification of the truth and refuting the mistake in the name of the Maṣlaḥa of gathering - as they claim - and they have abandoned taking back mistakes that they have secretly admitted to having been mistaken in all from the area of Maṣlaḥa and unity - even though the deception by it (the mistake) remains and continues to spread and the people of falsehood continue to utilize it.

Then they invented the issue of coexistence with the Americans in the manner of a shared earth and agreed upon fundamental principles along with removal of violence and terrorism coupled with cooperation upon that. They have invented this fundamental in a time in which the calls for dialogue and co-existence with the West - in particular with the Americans has increased - seeking to make the current events easy. This is in addition to the letter sent to some of the politicians for the sake of pleasing them. They have promised to distribute and spread this fundamental as well as to write it and it is available.

When the refutations on the issue of co-existence appeared, they turned and watered down (matters) in order to cancel the area of refutations. Considering it to be something that divides the Jamā'ah and splits the ranks and that it is from the cause of separation and waste. They did that, whilst forgetting the path of the Salaf in refutations that clarify the truth and remove the falsehood - even though in the past they themselves refuted many famous legal verdicts and scholars and never did they look at the issue of refutations as being one that divides the Jamā'ah and splits the ranks!

Based on this O beloved reader, I shall mention to you some samples of the refutations of the Salaf that was with the sole intent of clarifying the truth and rebutting the falsehood:

- Kitāb as-Siyar of al-Awzā'ī and it is a refutation against the Siyar of Abū Ḥanīfah, as well as the Kitāb ar-Radd 'alā Siyar al- Awzā'ī by Abū Yūsuf and the book, Kitāb ar-Radd 'alā Muḥammad Ibn al-Ḥasan ash-Shāfi'ī.
- The books entitled: ar-Radd 'alā al-Jahmiyyah: Imām Aḥmad, ad-Dārimī, Abū Dāwūd in his Sunan, Ibn Mājah in his Sunan, al-Radd 'alā Bishr al-Marīsī of ad-Dārimī.
- al-Muṣannaf by Ibn Abī Shaybah in the chapter in refutation against Abū Ḥanīfah, and the chapter in as-Sunnah by 'Abd Allāh Ibn Aḥmad (Ibn Ḥanbal) which contains the title: ar-Radd 'alā Abī Ḥanīfa.
- The letter of as-Sajazī to the people of Zabīd in refutation upon the one who denied the letter and the voice (as part of Allāh ﷻ's speech).



- The essay of Ibn al-Qudāmah al-Maqdisī in refutation against Ibn ‘Aqīl al-Ḥanbalī.
- The refutations of al-Bayhaqī against those who refuted ash-Shāfi’ī such as the book: Bayān Khaṭā’ ma an-Akhṭā’ ‘alā ash- Shāfi’ī and the book: al-Intiqād ‘alā ash- Shāfi’ī.
- The refutations of Abū Ya’lā such as the book: Kitāb ar-Radd ‘alā Ibn al-Libān ash-Shāfi’ī and the book: ar-Radd ‘alā al-Karamiyyah and the book: ar-Radd ‘alā as-Sālimiyyah.
- The refutations of Ibn Taymiyyah such as: ar-Radd ‘alā al-Akhnā’ī, and the book: ar-Radd ‘alā al-Bakrī, Qā’idah fī ar-Radd ‘alā al-Ghazalī fī at-Tawwakul.
- The book as-Sārim al-Munkī fī al-Radd ‘alā as-Subkī of Muḥammad Ibn Aḥmad Ibn ‘Abd al-Ḥadī
- The books of Ibn al-Qayyim in refutations
- The book: ar-Radd al-Wāfir ‘alā man Za’ama bi’anna ma an-Samma Ibn Taymiyyah Shaykh al- Islām Kāfir by Ibn Nāṣir ad-Dīn al-Dimashqī.
- The refutations of Shaykh Muḥammad Ibn ‘Abd al-Wahhāb such as: Kitāb al-Tawḥīd al-Mustafid in refutation of his brother Sulaymān, and an essay in refutation against the Rāfiḍah.
- The refutations of Abdul Laṭīf Ibn ‘Abd ar-Raḥmān such as: Minhāj at-Ta’sīs fī Kashf ash-Shubuhāt Dāwūd Ibn Jurjīsand. The book: al-Ithāf fī Radd ‘alā as-Sahhāf and the book: Dalā’il ar-Rusūkh fī Radd ‘alā al-Manfukh, and the book al-Barahīn al-Islāmiyyah fī Radd ash-Shibah al-Fārisiyyah.
- The book Intiṣār li Ḥizb Allāh al-Muwaḥḥidīn wa al-Radd ‘alā al-Mujādil ‘an al-Mushrikīn by Abū Buṭayn.
- The book Tanbih an-Nabih wa al-Ghabī fī al-Radd ‘alā al-Madārisi wa as-Sindī wa al-Ḥalabī by Aḥmad Ibn ‘Isā’.
- The refutations of Ibn Saḥmān such as: al-Asinnat al-Ḥidad fī al-Radd ‘alā al-‘Alawī Ḥaddād and as-Sawā’iq al-Mursalah ash-Shihabiyyah ‘alā ash-Shibh al-Dahiyah ash-Shāmiyyah and Ṭa’yid Madhab as-Salaf wa Kashf ash-Shubuhāt man Ḥād wa an-Haraf wa Du’iya bi al-Yamānī ash-Sharaf and al-Bayān al-Mubd li Shanā’it al-Qawl al-Majdī.
- The book: Ghayāt al-Amānī fī al-Radd ‘alā an-Nabahānī by Maḥmud al-Alusī.
- The book: Naqd al-Mabānī fī Fatwa al-Yamānī and Taḥqīq al-Maram fī ma Yata’alq bi al-Maqām by Shaykh Sulaymān Ibn Ḥamdan.

- ‘Abd ar-Raḥman al-Mu‘allamī in his book: at-Tankīl bi mā fī Ṭanīb al-Kawtharī min al-Abāṭil
- Shaykh ‘Abd Allāh Ibn Ḥumayd in his book: ar-Radd ‘alā Ibn Maḥmud.
- The books of Shaykh Ḥamūd at-Tuwayjirī and from them: ar-Radd al-Qawī ‘alā ar-Rafi’ī wa al-Majhūl wa al Ibn ‘Alawī wa Bayān Akhta’ihīm fī al-Mawlid an-Nabawī, as-Sirāj al-Wahhāj fī al-Radd ‘alā ash-Shiblī fī al-Isrā’ wa al-Mir’aj, and his book: In Refutation of the Astronomers entitled: as-Sawā’iq ash-Shadīdah ‘alā Aṭbā’ al-Ḥayāt al-Jadīdah.

The second group that has split off from the mother Saḥwah:

These are the extremists, and they are called the Modernists. The propositions of this group is like that of the Secularists with matters related to women, economy, politics, money and wealth, art and acting. They are Murji’ah in the area of Īmān and Jahmiyyah in the area of Takfīr - along with Riqqah (lit; thinness, skinniness, frailty) in the Dīn and they are Secularist when it comes to politics and rulership.

Note: there are some among the people of the Saḥwah who agree with the defeatist movement in one or two fundamentals. In this case, he is not from them, nor is he to be considered in their ranks. With that however, it is feared that he will deviate towards their path if he does not catch himself. Concerning this one, it is to be said: he has erred in this (matter) only, and (in the rest) he remains on what he was upon and Allāh تعالى knows best.

Besides the two previous groups, the mother Saḥwah - and to Allāh تعالى belongs all praise - has remained upon the fundamentals of Ahl us-Sunnah in Īmān, Tawḥīd, Takfīr, Jihād, politics, its stance towards the Kuffār and the Secularists - along with the misguided and innovators as well - in refusing to co-exist (with the Kuffār) and the proposals of the Secularists and other matters. They are the majority of the Saḥwah today - and to Allāh تعالى belongs all praise - and none have deviated from it save that small group who have brought about separating and division. We ask Allāh تعالى guide us and them and to return them to the truth and to turn the Muslims away from division and separation and hatred and enmity and opposition to the Sharī‘ah.

May Allāh تعالى send peace and blessings upon our Prophet and his companions.

*End of Treatise*